

THE BAPTIST.

"BE YE STEADFAST AND UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

\$2.00 IN ADVANCE.

JACKSON, MISSISSIPPI, OCTOBER 24, 1901.

VOL. III, NO. 50.

Rev. R. L. Bunyard declines a call to continue pastor at Hernando longer than January 1, 1902.

The Southern Book Exchange, which has been running an advertisement in these columns, can interest you, if you will write them.

What Bro. Patton tried last week to say was that the Shubuta church gave "\$30.00, ten each, for," etc., instead of "\$30.00 each."

If some subscriber who does not keep a file of THE BAPTIST will kindly mail us his copies of August 26 and October 10, it will be an appreciated favor.

See in another column Mr. A. J. Harris' advertisement of the Chicago Typewriter, whose price brings it within the reach of all. Write him for particulars.

On last Lord's day, Bro. Leavell baptized Mr. John Collier of Brandon, who is 78 years old. Truly, this is coming in at the eleventh hour, but God be praised for his grace.

We are delighted to learn that Bro. C. L. Lewis, who has been for several days in New Orleans for treatment, will return Saturday and fill his pulpit at Chapel Hill next Sunday.

Sunday was a good day with the First Church, Jackson. There were seven additions to the church, and other indications of the Lord's blessings upon his people. Pastor Yarbrough is encouraged.

President B. G. Lowrey has been to Hot Springs for a few weeks, and is improving. It is hoped that he will soon be entirely at himself again and back at his post of duty at Blue Mountain. He is one of our most valuable men. We all miss him.

On last Friday night Rev. W. E. Ellis, of Senatobia, delivered a lecture to the Hattiesburg people on his travels in the Orient. His lectures are very instructive and enjoyable. It would be well for many of our churches to have him give these lectures.

The Baptists of Georgia are hard at work in raising fifty thousand dollars, to be added to the endowment of Mercer University, located at Macon. When they raise the \$50,000, the Educational Society will give them \$15,000. They now have \$38,000. The time is short, but surely they can raise the remaining \$12,000.

Dr. Lowrey is doing some magnificent work on the endowment fund. Let every Baptist lend a willing, helpful hand in this work. It is our opportunity; we must not lose it. God, in his providence, is calling us to help. Let all respond and prove themselves worthy of being "laborers together with God."

Did you have any luck after reading of the ox, horse, passenger train, earth and light, in one of our former locals? If you did not, watch our ads. in this paper, and if they do not bring you in so much money, they will yield you a fortune. Grenada Business College, Grenada, Miss.

We guarantee positions.

At the Central Association a brother asked us to name in THE BAPTIST a place at which provisions for the Orphanage may be left by parties coming into Jackson and not having time to go out to the Orphanage. Bro. Foster suggests the grocery store of R. F. Herring, on West Capitol Street. Friends coming into the city by private conveyance may help the institution a great deal by bringing in provisions for the orphans. Let all freight and express be sent direct to Bro. L. S. Foster at the Orphanage.

REVIVALS.

EVERGREEN.—The 2nd Sunday in August we began a meeting at Evergreen, Itawamba county. Bro. S. P. Harris assisted us a part of the week, and did some excellent preaching, presenting the truth in a plain and forcible way that laid hold on the people. Results: Twelve united with the church and were baptized.

SHANNON.—Monday after 3d Sunday in August, found us at Shannon. Here we had a great revival in the church. Results: One for baptism and three by letter.

GUNTOWN.—Friday night before the 1st Sunday in September, we began our meeting at Guntown. On Tuesday Bro. E. E. Thornton, the pastor at New Albany, came to our relief and remained till Friday night. Pastor Thornton seemed to be at his best and did some excellent work. The Lord was with him. At the close of the meeting and since, the results were, nine received for baptism and eleven by letter, making in all twenty accessions.

OLD UNION.—Monday after the 2d Sunday, found us at Old Union. This is not a church, but a school-house, three miles north-west from Shannon. Here we had a glorious meeting, resulting in twenty-nine professions of faith in Christ, and fourteen accessions by baptism into the fellowship of Shannon church.

FELLOWSHIP.—The 4th Sunday night we began our meeting at Fellowship, continuing thirteen days and nights. This was a great meeting. Forty-six professions of faith in Christ; thirty-four received by baptism and nine by letter and restoration, making in all forty-three accessions. Eleven months ago this church only had twenty-four members. At the close of our meeting we began to count up, and found ninety-seven members on the roll. In the eleven months there has been fifty-three persons baptized into this church.

The Lord bless THE BAPTIST and its host of readers.

Yours in Christ,

W. N. SWAIN.

Can Parcels Post Be Made to Pay?

Whenever the question of introducing Parcels Post into this country is raised, either in the halls of Congress, through the columns of the public press, or upon the public platform, it meets with opposition on the alleged ground that it will prove to be an additional expense to an already overburdened postal system. As a matter of fact, it is rather hard to conjecture why the postal system of the United States, in these days of rapid transit and improved methods, cannot be run on a paying basis as easily as those of European countries, where the labor is not so skilled, and where American ingenuity in labor-saving devices has not been brought in to play as it has in the United States.

Take for instance the German postal system. It is run on a paying basis. Not only does it meet its own expenses, but, including its generous Parcels Post system, in its work of last year, it paid into the German treasury a surplus of 51,844,870 marks, or an equivalent of \$12,442,768.00.

If Germany can make her postal system not only self-sustaining, but actually profit-paying, notwithstanding the fact that it includes a liberal Parcels Post system, is it reasonable to suppose that the United States Government, with the bright intelligent American citizens, which include all our merchants, manufacturers, and inventors at its back, cannot give the same beneficial results to this country?

It is not a question of whether, if properly conducted, the system will pay in the United States. It is, rather, a question of whether the Postal authorities having the matter in charge can be induced to allow free-born Americans to enjoy as fair, reasonable, cheap and reliable Parcels Post service as enjoyed by the subjects of the various European countries.

SERMON

BY E. S. FOSTER, B. D., S. MISSISSIPPI
COLLEGE.

My text you will find in John, 12:32.

"And I, if I be lifted up from the earth, will draw all men unto myself."

THE ATTRACTIVE CHRIST.

Of all the words of the Bible the words of Christ are the most important; and of the words of Christ those he uttered concerning himself should elicit our closest attention. Because "God having of old time spoken unto the fathers in the prophets, hath at the end of these days spoken unto us in his Son, whom he appointed heir of all things," in whom is revealed the fullness of God." If we can understand what Christ said concerning himself we shall know God and ourselves and our relation to God.

Such are the words of my text. They are the words of Jesus concerning himself; and demand our most careful study. "And I, if I be lifted up from the earth, will draw all men unto myself."

This text is what is called a conditional sentence, and contains two parts, a condition and a conclusion. Something must come to pass before certain other things can follow. Christ must "be lifted up from the earth" before he "will draw all men unto himself." Following the thought of the text, I treat the subject under two propositions:

I. *The death and resurrection of Christ is the ground of his universal attraction.*

II. *The character of Christ is the surety of his universal attraction.*

I write your attention to the first proposition.

I. *The death and resurrection of Christ are the ground of his universal attraction.*

This proposition is implied in the words, "If I be lifted up from the earth." In the language of the day "to be lifted up from the earth" was a common euphemism for the harsher expression "to be crucified." This is what the people understood by it, as you will notice from the context, when they said: "We have heard out of the law that the Christ abideth forever; and how sayest thou, the Son of Man must be lifted up? Who is this Son of Man?"

Before Christ could draw all men unto himself it was necessary that the justice of God should be satisfied. All men who have arrived at the state of responsibility have sinned in overt act, have violated God's law, which is just, because it is an expression of his holy nature. Back of all acts of sin is a sinful nature, a heart that hates, a will that opposes God. This nature is culpable. All men are guilty and deserving of punishment. God could not withhold punishment because he would then be a participant in sin. Justice must be done. The blow must fall. Before man can be attracted back to God, man must know that justice has been satisfied. Christ, the Son of God, voluntarily became man, so that he, through himself innocent and free from depravity, could justly offer the penalty for the sins of the race, because he united himself with the fallen race and identified himself with guilty man. God's

justice demanded the payment of penalty. God's mercy provided the payment in Christ; so that God can be "just and the justifier of him that believeth in Jesus." Infinite justice had been violated. Only an infinite sacrifice could pay the penalty. Christ was that sacrifice, "the Lamb slain from the foundation of the world." He became sin for us, who knew no sin." The fact, therefore, that Christ died for the world engrossed in sin, is one ground of his universal attraction.

The cross once the symbol of shame, because it was the instrument of death to the guilty, has now become the ensign of glory to us, because by the cross of Christ we live. There is no ground for glorying in what we are, or for what we have done. Christ is all. "God forbid that I should glory save in the cross of Jesus Christ." O, let every heart break forth into singing.

In the cross of Christ I glory,
Towering o'er the wrcks of time;
All the light of sacred story
Gathers 'round its head, sublime."

Sinner, you too, ought to yield yourself to Christ and find in his death your life, his cross the eternal monument of your forgiveness before God.

Christ had a two-fold meaning in the expression, "lifted up from the earth." The multitude understood but one. Christ said: "The hour is come that the son of man should be glorified." Christ looked beyond the cross of shame and beheld the throne of glory. It was for the "joy that was set before him" that he "endured the cross, despising the shame"—"wherefore God highly exalted him, and gave him the name that is above every name." He feared not death, but groaned in spirit with the moral anguish of the guilt he bore. He prayed to be delivered from the hour of separation from God; then prayed that the Father's name be glorified. God answered this last prayer, saying that he would glorify his name. This would involve not only the death of Christ, but also his resurrection and exaltation to the throne—the complete working-out of redemption. It was Christ's resurrection and exaltation that gave significance to his death as an atonement for sin. When he said, "If I go to the Father," "If I be lifted up," he based everything on his exaltation. This thought was constantly in the mind of the Master in his last days. In the notable 17th chapter of John he said, Father, the hour is come; glorify thy Son that thy Son may glorify thee: even as thou gavest him authority over all flesh, that whatsoever thou hast given him, to them he should give eternal life."

"Glorify thou me with thine own self with the glory which I had with thee before the world was." When Christ was made captive of death he was powerless to save, but when "he led captivity" he was a Prince and a Savior and gave gifts unto men." He was no longer merely "King of the Jews." He was, by his resurrection, crowned King of the Universe, to whom "every knee shall bow."

"and every tongue confess that Jesus Christ is Lord, to the glory of God the Father." All hearts shall beat in love to him, or quake with fear of his august power and majesty.

Christ's death is the assurance that God can and does forgive sin. Christ's resurrection gives certainty to the hope of a future life. These two great facts form the ground of Christ's universal attraction, because all men need their sins forgiven and all men long for life. A Brahmin said to a missionary: "The resurrection is the most charming and powerful doctrine in the world." These two great facts are the ground truths of all the teaching of the New Testament. All the force of Peter's sermon (Acts 2:14-36) at Pentecost was centered on these two doctrines, as was also true of his sermon in the Temple; recorded in the 3rd chapter of Acts. The early Christians driven from Jerusalem went telling that Christ, who had been crucified, was alive again. In all the reported sermons of Paul these two doctrines hold the chief place, and he said that he made it his regular business to "preach Christ and him crucified, to the Jews a stumbling block and to the Greeks foolishness, but to them that believed, Christ the Power of God and the Wisdom of God." O sinner friend, yield yourself to Jesus Christ, the forgiver of sins and the giver of life.

Whenever a person of absolute power and veracity makes a conditional statement, as soon as the condition is fulfilled the conclusion becomes an absolute certainty. This leads me to my second proposition.

II. *The character of Christ is the surety of his universal attraction.*

Christ said: "If I be lifted up from the earth, will draw all men unto myself." He has been crucified and exalted into glory, therefore his promise, "I will draw all men unto myself," is certain of fulfillment. This fact is very largely doubted by those who look merely upon external appearances. They say the reasoning is true, but in reality Christ does not draw all men unto himself. I admit that not all men are becoming Christians. For (Heb. 2:8), "Now we see not yet all things subjected to him." Nor do I believe that all men will eventually be saved. For many are every day rejecting Christ, and will continue to do so to the end. But this is no proof that Christ does not exert his benign attraction upon all men any more than my power to stand erect against the power of gravity or my power to throw a ball into the air against gravity is a proof that there is no such thing as gravitation, and that the earth does not attract me and the ball and all other objects.

This fact is further explained by the fact that the word translated "draw" has the sense of a gentle attraction. It does not mean the exercise of a physical force. It is in the realm of the moral and is compatible with the idea of moral influence. Christ does not force men by physical constraints to swear allegiance to him. He does not, like Charlemagne, drive men at point of sword and blow of battle-axe to swear themselves Christians and loyal subjects of the Roman See.

Not with

"The boast of heraldry,
The pomp of power,"

does he reign. His "kingdom is not of this world." He rules in righteousness and his subjects serve him from love. Several months ago the world was wrapped in a cold sheet

of ice. There was no leaf—no song of bird—not a sign of life. The trees—sad watchers at the grave of Nature—lifted up their weary limbs and sighed for spring. The sun arose in his kind power, and dispelled the clouds and the storm and the gloom. He shot his beams into the earth and warmed the soil. The little seed, buried beneath dirt and stone, felt in its heart the power of motion—life. It put forth this power, burst its shell, pushed up through dirt and clod past the stone, and lifted up two little leaves, open palms of thankfulness and joy to the great sun that gave it life. This power of the sun is a gentle power. So Christ draws the soul. Here you are buried in the dirt of a perverted will and disposition, beneath the clouds of evil environment, and between you and God you have interposed a wicked and opposing heart. How can your condition ever change? God sends his beams of love into your life. There is the noble womanhood of your mother, the high ideal of an honest father, the love of brother, sister, sweetheart, friend. There is the sound of the church bell ringing alarm to your soul to flee from sin, and a welcome to your heart to come to Christ, the songs of Zion that you may sing, and the sermon declaring the truth of Christ by which you may know the way of life. By all these things Christ is drawing you unto himself. O, that you would break forth from your crust, come up out of your bad environment, roll back that stony heart, and lift up hands of prayer and thankfulness to Christ the giver of life! O, that you might say today what Tennyson once said, "What the sun is to that flower, Jesus Christ is to my soul. He is the sun of my soul!" The attraction of Christ being gentle, makes greater the danger of your rejecting him. If you reject him you reject life.

The attraction of Christ is a universal power. His words, "I will draw," is the surety of his attraction, and his words, "all men" certify that there is to be no partiality, no exception in his attracting men unto himself. Are we a "Christian nation?" In some respects we are. But we haven't a "corner" on the gospel of Christ; although from the way we contribute to missions one might think we had a monopoly and intended keeping it. We have greater advantages and opportunities than the heathen, but Christ is drawing all men. Paul told the heathen worshippers of Zeus at Lystra that God had not left himself "without a witness" among them—giving them rain and fruitful seasons, and urged repentance toward God and faith in Christ. By truths of nature and providence Christ is drawing the heathen and commands us to give them the gospel. Christ's universal attraction is evidenced by the readiness with which the Chinese and the inhabitants of India and of the islands of the sea are turning to him whenever he is preached. "Many shall come from the east and the west and shall sit down with" Christ and the host of the faithful "in the kingdom, but the children of the kingdom"—you who hear the gospel and receive it not, and you who have the gospel and give it not, "shall be cast out into outer darkness; and there shall be weeping and the gnashing of teeth."

Christ is the Cosmopolitan Savior. He is not only the Messiah of Israel, he is the God of the whole earth. "For (Rom. 10:12) there is no distinction between Jew and Greek: for the same Lord is Lord of all, and is rich unto all that call upon him." O, that we every one might "humble ourselves under the mighty hand of God."

Christ's attraction, furthermore, is that of a great personality. Notice the prominence of the personal pronoun in this text—the "I" in emphatic position and repeated—"And I, if I be lifted up from the earth will draw all men unto myself." To be saved you must be attracted to the great and glorious person, Jesus Christ. Joining the church is nothing, unless you are His, first of all. There are many attractive things about Christianity—the truths that charm the soul. There are many attractions about being a Christian and being of the "general assembly and church of the first born who are enrolled in heaven," the delight of wisdom and knowledge, and the use of our personal powers which Christ awakens in us. But all these attractions may vary in power to draw. Christ, the majestic person—he who "was dead, and is alive for evermore."—Christ said, "I will draw all men unto myself." His attraction is constant and eternal. Even when faith shall be supplanted by sight, our love to him shall remain. "Love never faileth, but whether there be prophecies they shall be done away; whether there be tongues they shall cease; whether there be knowledge it shall be done away." Our personal relation to Christ determines the constancy of our Christianity here and the validity of it before the judgment seat of Christ.

Young man, young woman, I wish you might see the personal beauty of Jesus Christ. He is the mighty Prince of the house of David, who marches in triumph, the conqueror of all his enemies. He is the kind Master, who calls his servants friends. He has all power and authority and dominion, yet is as tender and patient and gentle as a woman, taking little children in his arms and blessing them. He is, at the same time, the highest ideal of manhood and womanhood. He is the "Lily of the Valley, the Bright and Morning Star, and the One altogether lovely." There is none on earth to be compared to him, and in heaven he is the one desired above all others—the Light of the Celestial City. Thackeray, the great novelist, once wrote to his little daughter concerning Christ, saying, "Who was it that was born on Christmas day? One that was so great that everybody worshipped him, and so good that everybody loved him." Do you love him? Then cleave to him and be ever his loyal knight and loving subject.

Ten Years and More.

And old Clinton is largely the same, the beautiful "President's Home" and some other changes, the faculty largely changed, but are stalwart men. In the Thursday night prayer meeting we were greatly reminded of yore. Pastor Lipsey holds forth in the power of the Spirit, and many friends there remember the Natchez building. If Mississippi think as Clinton, at no far distant day, the new building in Natchez will stand forth. For the Lord's sake, the brethren are going to help Natchez. The time is at hand. J. E. PHILLIPS.

From the Seminary.

As I see nothing in THE BAPTIST from the Seminary, I shall try to give you a few dots. Six years ago the 29th day of last May, the writer completed his course in Mississippi College. He then had a strong desire to enter the Seminary, but as his means were exhausted this had to be deferred; but the hope of attending the School of the Prophets was never lost sight of; so after six years work in the pastorate this hope has been realized.

On the 1st day of October I arrived in Louisville with my wife. We had splendid success in getting comfortable rooms at 712 West Broadway. "I was one day late in entering the Seminary, caused by going by Yazoo City to visit my brother, W. J. Derrick, but the opening was very fine. We have now on the roll about 190. There are from Mississippi six brethren, as follows: Theo. Whitfield, who is taking his P. G. course; D. B. Allen, J. R. Nutt, E. T. Smith, M. J. Derrick. All of whom are graduates from Mississippi College; there is another, Bro' Morgan from Aberdeen. I am very highly pleased with the work here. Let me say to all brethren who are in position to do so, come to the Seminary. Brethren we as ministers of God's word need the work that is done here. Of course, I have not gone far enough to fully appreciate the Seminary work, but I see in the early morning the promise of a great day's work ahead.

Success to all Mississippi work. We enter deeply in sympathy with you on account of your recent loss by fire.

M. J. DERRICK,

712 W. Broadway, Louisville, Ky.

On Wheels.

Protracted meetings are over and Bill is in the stable. Good meetings all around, I am glad some one has looked in on the country work. It is a fine work because of the results. Out here all of our great and leading men are converted, and we are proud of them for they are doing such a noble work. We see some of them want to get up a co-operation with us and our country work. You will have that to do then with the pastors; and to do this we must have a fellowship one for the other. To do this when we meet at the association and convention, give us a friendly greeting and treat us like we are one of the family, we cannot go to the convention where we ought to go, and catch the fire of love that burns on your hearts and moves you to action. We cannot because we have not the money to pay our expenses. Next, we have not nice clothing to wear, and we feel so embarrassed to go and wear our old clothes. You that get good salary divide with us like Bro. Butler does, and send us some of your second hand clothes, so that we can meet you at the conventions and mix with you and catch the fire of love and carry it back to our fields of labor, distribute it among our brethren and sisters. This is the observation of one that travels 3000 miles a year on a salary of less than \$300.

Yours in Christ,
R. N.

Is the Gift of Healing in the Churches Now?

We say no, not as a gift. We firmly believe and teach, that the Lord heals the sick in answer to the prayers of the elders and other devout saints. The promises in James 5:15 are a precious legacy to the saints. The issue stated by a popular representative of "Faith Healing" is, "In the beginning of his church God gave the gift of healing. It is the property of the church until God should openly declare its withdrawal." This proposition is incorrect. If the proposition is wrong, so is the inference. We are authorized to pray for the sick, but we find no evidence in the New Testament that any living man has the gift of healing, as in the apostolic age.

God hath set in the church gifts of healing," but in such way that a formal withdrawal is unnecessary and unnatural. The Master did give authority (exousia). "To heal all manner of sickness and diseases." (Matt. 10:1). There is no formal, verbal withdrawal of this power (authority.) In the institutional period of the churches, or during the planting and training of them, offices or gifts were necessary that the Lord has dispensed with since the apostolic age. The gift of healing, with a number of others has served its purpose and passed into disuse.

The special gifts were given to individuals, not to the churches directly. "The manifestation of the spirit is given to every man to profit." (1 Cor. 12:7.) "For to one is given by the spirit the word of wisdom... to another the gifts of healing." (1 Cor. 12:8.) "God hath set some in the church, first apostles... then gifts of healing." (1 Cor. 12:28.)

The churches of Christ have no gifts to bestow as human hierarchies have.

The special gifts mentioned in 1 Cor. 12:8-10 and 28 were not given to the individual and his heirs, but to his successors. Hence when the individuals having the gifts of prophecy or the gift of tongues or of healing died, these gifts disappeared.

They seem to have passed away, as did the apostles. The New Testament knows nothing of successors by divine appointment. When the last apostle died, that was the end of the office. It would be as scriptural to revive the office of apostles, as the office of healing. When that which is perfect is come, that which is in part shall be done away." (1 Cor. 13:10.)

When Paul wrote the epistle to the Ephesians the scaffolding began to disappear from the spiritual building. In 1 Cor. 12:28, Paul enumerates eight offices, or gifts, as apostles, prophets, teachers, miracles, gifts of healing, help, governments and diversities of tongues. A few years later in the epistles to the Ephesians he enumerated only five. "He gave some apostles, some prophets, some evangelists, and some pastors and teachers." (Eph. 4:11). Paul finally intimates then, that some of the five would also disappear. They have since disappeared. These were given, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come into the unity of

the faith... unto a perfect man." (Eph. 4:12-13, 14.)

4. Before the death of the great apostle, the offices are clearly reduced to two, Bishops or Elders, and Deacons.

Paul gives Timothy and Titus and other ministers no instructions about miracles, healings, tongues, etc. Paul clearly did not expect his age to be followed by extraordinary gifts, but by men apt to teach, full of the Holy Ghost and faith. I regard no man as a safe teacher who seeks to restore the gifts that were peculiar to the age of planting and training, or of the apostolic age.

J. H. CASON.

Carrollton.

Beulah, Chapel Hill and Raymond.

On the 2nd day of this month, I was forty-eight years old, but did not feel that in all these years I had done anything to make me worthy of a pounding; but the members, many of them from these churches, came from the North, from the South, from the East and from the West, and sat down with us in the front yard at our home, where we partook of the dainty repast, prepared by willing hands that were prompted by loving hearts. This was my birthday picnic.

The pounding was the heaviest I ever felt. You know that when a man is pounded with jugs of molasses, boxes of potatoes, jars of fruit, grown turkeys, boxes of sugar, coops of chickens, wagons of corn, packages of tea, larger packages of coffee, mutton, hams and barrels of flour, he ordinarily feels sore, but I did not feel in the least sore, notwithstanding one of our young men carried me during the day. If there had been any soreness felt by any of our family, these good people brought us enough dry goods to wrap up all seven of us two or three times.

These churches pay me all they promise every year. They help me bear my burdens by both their moral and material support. I am not hunting a pastorate. I am called for an indefinite time.

Give your pastors a birthday picnic now and then; close the enjoyment of the day by a season of prayer and comforting talks, and you will see that the preaching and the hearing will be better.

CHARLES L. LEWIS.

Clinton, Miss.

Bethlehem.

On the 4th Sunday in July Bro. D. B. Allen and the pastor began a meeting at Bethlehem church. Received by baptism, 5; by letter, 2. Bro. Allen endeared himself very much to my people.

On the 1st Lord's day in August the pastor held a seven days meeting with the people at Milligan Springs; received by baptism, 9; by letter, 7.

Bro. H. C. Rosamond came to our rescue at Poplar Springs, and preached the gospel in its simplicity and power. We all felt better. The Lord be praised. Received by baptism, 7; by letter, 6. Total in the three meetings, 36.

T. N. Lusk.

How Old is He? I am Afraid He is too Old.

It goes without saying, that from the beginning of the Christian era, there has not been so much aversion to placing elderly men in Baptist pulpits. The gray-haired veteran, who has given his life to the preaching of the blessed Gospel of Christ, and who through toil, tears and privation, has gained large experience and wisdom, which alone can be attained in years of service, is pushed aside because his locks are white with the frost of fifty or sixty winters, and relegated to a back seat with a cold indifference that is abhorrent in the sight of all good men and odious in the sight of God. Whither are we drifting? And what shall the end be? Can from ten to twenty years of the best part of the lives of God's ministers be destroyed, and not sadly hurt the cause of Christ and insult heaven? Already pastorates are becoming calamitously short; churches are being emasculated of spiritual life and shorn of wholesome discipline. And the end is not yet. Many churches, now on their downward course, will sink lower and lower till they lose their power for good. What shall we do? Hunt for the "old paths" and walk in them. Not discard or disparage the work and worth of the younger preachers, but hold up the hands of elders, and let all pull together, remembering that *quality* is a far more important question than *age*. For never, till the world got too fast and the church too worldly, was the unallowed sentiment hatched, that God's valuable and active ministers should be "laid on the shelf," just because they had passed the days of youth and ardor of early manhood. There needs to be formed a *society for adjustment*.

A word for those who may be concerned. There is a man among the living, who has passed his three score years. He has been preaching over forty years. He is yet younger than some men who are doing good work, and is likely, if the Lord's will, to be strong and active ten or more years. It is, and has been claimed for him, that he is a strong preacher and good pastor. Of course, his record is established and clear. Should one, two or three, or even four churches, poor or rich, feel that they need the services of an experienced veteran, he is at their command at a reasonable salary. He would want a comfortable and suitable room for study, the furniture of which he would furnish. He wishes church or churches that have not been addicted to frequent change of pastors. Any churches desiring the services of this brother can find him by writing to G. W. Caldwell, Lula, Miss., Coahoma county.

Notice to Mississippi College Patrons.

Dr. Lowrey is on the field conducting the campaign for increased endowment, and is only occasionally at Clinton. Therefore, to avoid delay and possible confusion, all remittances to the College, except for *endowment*, should be made directly to P. H. Eager, chairman; also all correspondence relative to the local administration of the College.

P. H. EAGER,

Chairman Miss. College Faculty.

Resolutions of Banner Church.

WHEREAS, Bro. W. L. A. Stranburg has tendered his resignation as pastor of this church; and

WHEREAS, He and his family expect to leave our community in a few days, probably never again to live in our midst; therefore be it

Resolved, I. That this church accepts his resignation only because it believes him to be guided by a divine Providence to other fields of labor.

II. That we, as a church and as individuals, hereby express our regret at the severing of the tender ties which have bound flock and shepherd, and that we acknowledge our loss in missing the sustaining sense of his companionship and the elevating and beneficent influence exerted by himself and family.

III. That during his stay among us he has won, and now holds, the unbounded respect, confidence and love of the entire church.

IV. That we believe him to be a man of God, clothed with power from on high; a preacher and a zealous worker, who declares the whole council of God with unusual clearness, earnestness and force, and as such we commend him to any church or people where-soever the guiding hand of an unerring God may lead him.

Done by order of Banner Baptist church, in conference, Sunday, Oct. 13, 1901.

J. A. POWELL,
C. A. JOHNSON,
J. N. BERRY,

Banner, Miss.

Committee.

Mississippi Association.

This body met in its 95th session with Mars Hill church, on Friday, October 11th. The churches were well represented and made very cheering reports. Great revivals have been had, over two hundred baptisms being reported. There has been also a decided advance in contributions, and indeed a general moving up in spiritual life and work. This Association has a membership of over twenty-five hundred, and in this number are many very excellent and consecrated Christians. The officers elected this year are: T. C. Schilling, moderator; E. Gardner, clerk; J. D. Lea, treasurer. The usual reports were discussed and adopted. Secretary Rowe was on hand two days and made one of his famous speeches on missions. It made a profound impression, and will do great good. On the subject of Temperance, Dr. Kinabrew carried off the blue ribbon. He is a speaker of rare ability, and is heard with much interest. The writer secured ten subscriptions and renewals for The Baptist, and twenty-five for the Foreign Mission Journal, besides some for the Home Field, and Orphanage Gem. Collections were taken on Sunday for Sustentation and the Orphanage. The hospitality of the Mars Hill people was abundant and every one seemed to have a good time. The church has a fine membership, a magnificent house, and a rising young preacher as pastor.

It is doubtful if the old Mississippi ever held a more profitable session.

T. C. S.

Gillsburg, Miss.

Some Commendations.

I desire to commend, from a personal knowledge, two individuals mentioned in your last issue as engaged in special religious work.

The first one is Miss Birdie Stapp, mentioned by Bro. Solomon, as having decided to devote her entire time to evangelistic singing. Miss Stapp was with me last summer at Bethel church, and not only was her singing very helpful to our meeting, but her influence as a Christian worker was most excellent. So much pleased was I with her work that she will be with us at this point soon to assist in a meeting. Much could be added in commendation; but, suffice it to say, you will make no mistake in securing her services in revival services.

The other person I desire to commend most heartily is Bro. O. M. Lucas, who is announced as a representative of THE BAPTIST. Bro. Lucas and I were neighboring pastors in Louisiana. He is a true yoke fellow, a hard worker, an earnest Christian, and THE BAPTIST has, in my judgment, made no mistake in securing his services. I commend him most heartily to the brotherhood.

Fraternally,

E. T. MOBBERTLY.

Indianola, Miss.

From Hattiesburg.

Bro. McMillin, our much-beloved pastor, has tendered his resignation, to take effect December 1st. There is nothing left for us to do but accept this, as you doubtless know was brought about by his impaired health. The responsibility was great, and growing greater each day; he did not feel himself equal to the task, and thought best to give up the church and accept work less laborious. I pray God's blessings upon him in his new field, and may the Lord spare this noble servant of His many years to our people. He is a fine preacher—one of the very best in our State—a splendid worker, an exemplary Christian gentleman. His place in worth, and in the affections of his people here, will be exceedingly hard to fill. We reluctantly give him up, but bow submissively to the will of Him who doeth all things well. Pray for us that God may guide our church in calling some one to assume the great responsibility which he so reluctantly has been forced to lay down.

We begin a series of meetings here next Sunday without any help. Bro. McMillin will do the preaching. Pray for us and especially for him that God will give him health and strength to carry these meetings on successfully to the honor and glory of His name in the salvation of the lost.

Fraternally yours,

W. M. CONNER.

For Sale.

I offer the following desirable books for sale: Comprehensive Commentary of the Bible, (Baptist edition), in six large volumes, only slightly shelf-worn; Twelve Sermons on Faith, by C. H. Spurgin (new); Vol. 1, Fuller's Works, large volume; also, Progress of Doctrine in the New Testament, Bernard. All of the above for \$5. A rare bargain.

Address
(Box 281.)EDGAR DAVIS,
Hattiesburg, Miss.

A Card of Thanks.

EDITOR BAPTIST:

Please allow me to say to all my friends, who so nobly came to my rescue and helped me in my misfortune, that it is next to impossible to write you separately, but make this method of tendering you all my heartfelt gratitude for your sympathy and material help.

While it is a great misfortune and burden to me to be left a life-time cripple, yet it relieves my feelings greatly to know that I have so many true friends and sympathizers. Some, it is true, disregarded my condition and offered me no help, though I have nothing but love for all. If I knew it would meet the approbation of my friends, I would gladly give a list of names and amounts, but I don't know that all would like such a thing. Suffice it to say that I have met with a great deal of encouragement at home and abroad, and I can but say, "God bless the good people and remember them in the day of their trouble."

Yours in love.

W. P. CHAPMAN.

Virgil, Oct. 15th, 1901.

Good-Bye.

Banner, Miss., Oct. 14, 1901.

DEAR BAPTIST:

Sunday, Oct. 13, closed my work in dear old Mississippi. My farewell sermon was preached to a very large, attentive and appreciative congregation. Many, many were the tokens and gifts of appreciation of my service as pastor.

My last service was to baptize three beautiful and very promising young ladies. No pastor ever preached for a better or more united church than is the one to whom I now say good-bye. This church, with two other splendid fields, gave me hearty and unanimous calls to abide still in dear old Mississippi, but my heart and mind lead me to say "Good-bye," and to cast my lot in the Far Off West. For the present change my paper to Vandervoort, Ark.

God bless dear old Mississippi! For her my tears shall fall and for her my prayers ascend.

Fraternally,

W. L. A. STRANBURG.

Executive Committee Meeting.

Ackerman, Miss., Oct. 19th, 1901.

The Executive Committee of the Columbus Association will meet with the Brooksville church on the afternoon of the fourth Sabbath instant; also with the West Point church on Tuesday following the fourth Sabbath, so as to accommodate some who cannot be at both of these meetings. All applications for help from the State Board must be recommended by the committee, hence should be on file by this meeting of the Executive Committee.

There will be an ordination of two deacons at Brooksville on the night of the said fourth Sabbath, and also a baptismal service.

M. V. N.

Amounts for W. P. Chapman.

Formerly acknowledged	\$17 50
Mrs. M. M. Dampier, Crystal Springs.	1 00
Rev. J. M. Steen, Dale	1 00
Total	\$19 50

Sin of Covetousness.

BY L. F. LOWREY.

Our Lord never gave an untimely warning nor spoke unadvisedly. He strongly warned against covetousness which was followed up by the apostles.

Covetousness is used in two senses, good and evil, but it is the evil which is so prevalent and is every where spoken against. Some one has said: "It is the first vice in corrupt nature which moves, and the last which dies." It is ungodliness to the core and unlike divine holiness. It proceeds upon the hypothesis that it is all right to get gain anywhere, any way, and never let it go, and so an inordinate desire for things not one's own. Unlike the spirit of Christ.

Paul says that some think that "godliness is a way of gain," but there is very little of it about him who would fight for this world's goods. Again, he speaks of it as being idolatry and classes it with other vices of vilest type. (Epl. 3:5.) There are some who would at the mention of such things as mentioned here cry out for immediate retribution, forgetting that their crimes are as great and equally as amenable to punishment.

Covetousness is not dependent upon any outside means, but is a condition of the individual himself. This is not saying much for the disposition of man, but it is nevertheless a fact. Why one man is covetous and another is not is because one is so disposed and the other not.

This sin is seen in nations, in society and in individuals. In many instances ancient nations made war upon the other for no other reason than that he one might enrich herself upon the spoils of another. The richest spoils were taken and then tribute was exacted by the conquering nation. The Chaldean, Greek and Roman powers serve as illustrations. Xerxes demanded submission of Greece, and Rome forced submission from her and other known powers. This principal of long ago still lives. Those powers have served their day and passed away, their deeds only remain, to be as recorded upon the pages of history. There are others in which that same principle lives. It is a conceded fact by many that China was looked upon by the great powers with some view for a part of her, should she have been divided. England who has taken possession of the Boer country, United States which now controls the Philippines, evinces the spirit of covetousness. Corporate bodies are justly reproachable for the same. They desire and strive to crush out and control all for themselves.

This sin is engaged in by less objects than nations or corporations, and that is the individual, less but still greater.

All men do not covet the same thing, nor to the same degree. Fame is the objective point that some men strive for, and push forward to that at whatever cost. In such cases the innocent suffer. Many men attempt to become famous by acquiring much wealth, and are not very conscientious how it is gotten. Again, men seek riches for riches themselves. Oppression is the result of such a

spirit. Gain is extorted from whomsoever possible. The helpless, for example, have no alternative, they are forced to bow in submission to the servants of Mammon.

The deplorable feature of the whole matter is, that these are Christian nations, corporations and men who are devoted to this iniquitous cause, this diabolical spirit that is cursing the world to-day. For a nation or a people who know not Christ, this vice does not appear so glaring, but for a people who boast of their civilization and Christianity, it is indeed lamentable. Of the one, nothing better could be looked for, of the other it is. It is no easy matter for a nation that claims Christianity to impress for Christ and his divine glory, one that is not; as long as that nation manifests such a spirit for greed. Firing the bullet into the foreigner's brain in order to take his possessions, or pouring the liquor down his throat in order to get his dollar (for there is little difference, both means I want what you have, and not you), can never impress a people that there is a fellow feeling for them. The same is true of the individual. The disposition of a nation is that of its constituents. When the individual rises above such covetous disposition, the influence for good will rise. A nation or State is just what its constituents are.

Now, let this be remembered: wealth does not make life. Life consists in being and doing. As a man is so he acts. Happiness consists in a well ordered life. Christ is essential to this. Christ inclines men to himself, and when thus inclined he assays to be governed by his teaching. The more like Christ the less of covetousness there is. This sin has constructed a wall of unbelief, which makes it hard for the unbeliever to ever pass beyond. When our people, who are called Christians, are free from this sin, then will the influence of our nation and people impress the world for Christ, then the unbeliever and heathen will be convinced of the reality of a Christ, the authority of his teaching and his life in the Christian. "Beware of covetousness."

Itta Bena, Miss.

A Love Lick.

Hold your breath, brother, while I hit you; or if I don't hit you, just stand out of the way and let me hit your neighbor. It is a love lick; I am not mad at any body. I really do love you and your family and I want to punch you up a little for your good and theirs.

Here is what I want to see you about and hit you if you deserve it: How much time, labor, and money are you spending, and how much are you willing to spend cultivating the minds and hearts of your family? Do you want your children to be noble in heart and strong in mind and character? If so, much will depend on their forming the reading habit and on their reading the right things. "As a man thinketh in his heart so is he." If your boys and girls do not read, they will lack something to think about and their minds will stagnate or run off on things low, and vulgar, possibly. If they read they will think of the things they read.

If the boy spends his nights, his idle hours

on rainy days, and his Sundays, reading good books and papers, he will, as he goes about his work every day, be constantly thinking about the good things he has read and will gain inspiration and strength thereby. Are you seeing to it that he has something good to read? The other night my little five-year-old snuggled down in bed and said: "Now, mother read me three chapters in the Bible and I will go to sleep." And so the requests comes every day. "Read to us in the Bible; read 'The Youths' Companion,' read 'Little Folks,' read 'Reynard, the Fox,' etc., etc., and the requests are granted, the reading is enjoyed even by the little fellow three years old. Alas! what the children do miss who are not early cultivated into the reading habit by a wise mother who provides something good and reads it to them. Observe, please, that the credit in my family is due to the mother—not to me.

But somebody says, "We are poor at our house and not able to take so many papers or buy so many books."

"Come now, let us reason together." In more than half the homes where THE WORKER is read, tobacco is used. Suppose a dollar a month goes for tobacco. That would furnish good reading matter for the whole family. I do not mean simple religious reading. Twelve dollars a year will take standard periodicals enough to give a family reading—literary and religious history and current news. The money that will satisfy a hurtful and filthy appetite for one member of a family will furnish reading matter enough to give general intelligence to the whole family. If any man will put \$12.00 a year into my hands I will put good periodicals enough into his home to interest the whole family—men, women and children, and to keep them intelligently informed on religion, politics and every current topic.

Now, brother, honestly, are you a good father or even a decent man when you spend money to gratify an appetite which is a bad example to your children, an element of delicacy in your home, and no benefit to you; and still you claim to be too poor to provide proper means of culture for your family. Really I think you ought to do better. Either quit the tobacco and spend the money for reading matter for your family; or put down a dollar for the latter purpose every time you spend one for the former. Is not that really about as little as a decent father can afford to do?

But let's see what good periodicals cost.

Here is a list:	
The Baptist	\$2.00
Youth's Companion	1.75
Little Folks	1.00
Atlanta Constitution	1.00
The Worker	.25

\$6.00

There is your state denominational paper, your associational paper, the best youth's paper perhaps in the world, the best children's magazine in my knowledge, and the best news and literary journal in the South and only half your money gone.

Then there is the foreign mission journal at 35 cents, and the Orphanage Gem for 25

cents, Kind Words 50 cents, The Western Recorder \$2.00—perhaps the greatest Baptist paper published in the South, Success—perhaps the most inspiring of all journals for young men—\$1.00, The Clarion-Ledger, our state newspaper, \$1.00, The Weekly Commercial Appeal 50 cents, your county paper \$1.00, which of course you take, and The Literary Digest and The Outlook, each \$3.00. These last two are great magazines and either one of them will just give you a bird's eye view of the thought and progress of the world each week.

Select the rest of your \$12.00 worth from these; or spend the other \$6.00 for a dozen good books a year instead of periodicals.

But this article is too long. There is not a nickel in this to me, brother, but I want you to think about it.

Yours always,

B. G. LOWREY.

—In Association Work.

Close Communion and Close Baptism.

IN THE BAPTIST of Sept. 5th, is an able article by Bro. Hargis. In some points I must dissent from the views expressed by him. I admit being a far humbler man in the ranks and do not desire to be considered as replying to an abler and wiser man than myself. So I shall endeavor to give my views on the subject as concisely as possible, and without reference to the arguments he has advanced.

As to the term "Close communion," we all know that the insinuation is unjust. We know that the practice of close communion is not peculiar to the Baptists. They do practice it, it is true, but so do all evangelical denominations. They all admit that baptism is pre-requisite to participation in the Lord's Supper.

It being admitted by all that baptism must come first. The question arises what is baptism? And it is here that we differ from other denominations and may justly claim to practice "close baptism."

There are several necessary elements. There is the mode. There is the candidate. There is the administrator. There is the church.

As to the mode. Of course, sprinkling and pouring cannot be considered under the head of mode, as it is axiomatic that neither is a mode of immersion, which is the correct rendering of the word *baptizo*, as is admitted by the highest scholars without regard to denominational affiliation. The new Testament teaches that the believer should be immersed and history teaches that he was immersed until corruptions entered and defiled the original purity and integrity of the church. So as to mode, the question is: In what natural element should the candidate be immersed? In water. Other questions may arise among those who are adepts at asking questions as to whether the believer should be baptized once or three times as is the practice with some. As I have not the time and the editor has not the space, I will not enlarge on this question, but will say, evidently, one immersion is the required mode. As to the candidate, he must be of sufficient age to be conscious of sin and his need of a Savior, to repent and to exercise faith; and he must have made such a profession.

As to the administrator. He must be duly qualified. Why? We are instructed: "Let all things be done decently and in order." What are his essential qualifications? He must be an ordained minister of that church which was founded by our Lord. This is incontrovertible. Immersion by a layman or a representative of a human organization could not be considered an orderly proceeding.

As to the church. The church must also be of the order established by Christ. In other words, for the terms are synonymous, it must be a Baptist church. If I did not from my heart believe that our Savior Himself was the founder of our denomination, I would withdraw from it immediately; but this fact is settled by both scripture and history. But to return, the church must unanimously accept the candidate, and the administrator must immerse him in obedience to the authority of the church of which he is a minister or servant. In other words, the immersion is performed by the church through her servant or representative and it is only the church which makes it legal or orderly.

So, upon a profession of faith in Christ's being immersed by an ordained Baptist minister, acting by the authority of the church, a man may consider himself scripturally baptized.

Being baptized he may participate in the observance of the Lord's supper, which is a church ordinance. Here, in common with all denominations, we practice close communion, for we insist that baptism comes before the Lord's supper. And here we practice close baptism, for the question arises as to whether the believer has been baptized. If so, he is welcome. Our brethren of other denominations are not baptized. True, some practice immersion exclusively and some in isolated cases. Why then do we deny them baptism? Two very essential elements of valid baptism are lacking. The church to receive the candidate and authorize the immersion, and the proper administrator—both are wanting. How we can be expected to accept the baptism and to concede their right to the Lord's table I cannot see.

We are commanded to withdraw from the brother that walketh disorderly, and surely, whether sprinkled or immersed the whole proceeding has been disorderly. We know that there are many devout Christians in these denominations, many whom we love for their Christ like spirit and many we confidently expect to see on the "sweet other side" for we know that salvation is predicated of faith and not of works or baptism; but they bar themselves from the observance of the Lord's supper, for they are not truly baptized.

As to the brother who has been guilty of immoral conduct and from whom as a consequence we withdraw fellowship, the same applies. In his case, we of course concede the validity of his baptism, but as he has been walking disorderly, we withdraw from him. If his error consists in heresy, it is wisest for us to proceed slowly. It is wisest not to require too strict a unanimity of doctrinal opinion in the ranks. Unless the heresy is very serious or dangerous we had better overlook it. In the ministry we cannot call one too strictly to account for his

teaching, because the ministry is set apart to feed the flock of God and is representative of the denomination.

In the case of a Baptist who afterwards joins another denomination, the argument is the same. Surely, we concede his baptism, but is not his walk disorderly? I think we can very correctly say it is close baptism and not close communion that separates us in this point from other denominations.

STUART H. B. MAYES.

Yazoo City, Miss. Oct. 14th, 1901.

The Preacher and the Hyperbole.

Recently one of our Delta pastors at an association, was the subject of adverse criticism by some good brethren because of the following statement: If you place my body upon the dissecting table and probe the surgeon's knife to the bottom of my heart there you will find written, "Foreign Missions."

Should ministers use figures of speech in the pulpit, and especially an hyperbole? If so, should this pastor be censured for its use? All concur that the Bible is standard authority. But does the Bible warrant the use of an hyperbole? Let us investigate.

Please turn to Ps. 69:9. Here David states that "the zeal of thine house hath eaten me up." Yet David lived many years afterward, and repeated the statement in Ps. 119:139, and it is quoted in the New Testament approvingly, Jnp. 2:17. Jeremiah has been very appropriately called the Paul of the Old Testament. Does he use an hyperbole? "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughters of my people!" (Jer. 9:1). Do you really think Jeremiah wanted his head to be "water," and his "eyes a fountain of tears?" I trow not.

Notice again in Jeremiah 15:3: "And I will appoint over them four kinds, saith the Lord, the sword to slay, and the dogs to tear, the beasts of the earth to devour and destroy." No one believes that God actually sent real "dogs and beasts," but figuratively.

Again, in Lam. 2:11. Jeremiah says, "my liver is poured upon the earth." Anybody knows it is a physical impossibility to "pour the liver," and if it were poured the man would hardly live long enough to write in a book. And again in Lam. 3:48 Jeremiah says: "Mine eyes runneth down with rivers of water." How far do you suppose those rivers were navigable?

Finally we observe the same hyperbole in Rom. 9:3, used by the apostle Paul. This proof will convince any intelligent mind.

I hope that hereafter those good brethren will investigate before they condemn a pastor. When a pastor's heart and mind are so far baptized in the spirit of missions that it becomes his study by day and by night, and he cannot preach it without weeping, then some ignorant, unthoughted, good brother censures him, it is like stabbing the heart out of a man.

If the Christian world were on fire with love of missions, so that it be engraved on every heart, then the sinful world would be converted to God, and good brethren would have more to do than censure one of our pastors whose heart and life is dominated by the spirit of missions.

Belen, Miss.

M. R. COOPER.

THE BAPTIST.

\$4.00 Per Annum in Advance.

Published Every Thursday.

Mississippi Baptist Publishing Co.

JACKSON, MISS.

T. J. BAILEY, Editor and Manager.

Entered at the Post Office at Jackson, Miss., as mail matter of the second class.

The Kosciusko Association.

This Association met in its forty-first session with the Jerusalem church on Friday the 13th inst. Bro. J. P. Brown, the former moderator, called the body to order. The letters from the churches were handed to the finance committee, and in a few minutes the body was organized by re-electing J. P. Brown, moderator; and McCool, clerk and treasurer.

At 11 a. m. Rev. M. Whitten preached the introductory sermon on "Witnesses for God." The sermon was short and good.

At an early hour in the afternoon, the question of Publications received a wide range of discussion which rounded up in a very happy manner. The speaking was unusually good, and The Baptist made substantial progress.

Bro. Cochran was present, representing the Convention bearing. Dr. Lowrey spoke in the interest of the endowment, and raised \$360.00 for the fund. Also \$70.00 was raised to aid Bro. Page Brown in prosecuting his studies at Mississippi College. We are grateful to see the association going forward on this line of work. We were also gratified to know that young Bro. Page Brown, a son of our old friends Bro. and sister Brown, is soon to enter our college, to prepare for the work of the ministry.

The next meeting of this body will be held with the Macedonia church, about ten miles north of Kosciusko.

We acknowledge with gratitude the kindness of deacon Beach, of the Kosciusko church, in carrying us out to the Association in his surrey, and also we return thanks to deacon Winters and his excellent wife, for the hospitality of their country home during our stay at the Association.

On our return we enjoyed the hospitality of pastor H. P. Hurt and his estimable wife. The church at Kosciusko has called Bro. Hurt for all his time at a salary of \$900.00. Four years ago he took charge of this church at half time at a salary of \$400.00. So it is seen that in this period the church has doubled its time and more than doubled the pastor's salary. Accessions by baptism as well as by letter are frequent, and the benevolent work constantly increasing. The factory chapel is a very neat and comfortable wooden building, and Bro. Hurt is building up a very promising interest there.

We have been in most of the larger towns of the State during the fall and have noted the commercial pulse, but in none of them have we seen the business rush and push found in Kosciusko.

THE BAPTIST.

While there we had the pleasure of an hour's talk with Hon. J. F. McCool, a very substantial factor in the Kosciusko church. We also called at the Star-Ledger office where we found our old friend Hon. Wiley P. Sanders in the saddle, riding on to success in journalism and statesmanship. He also is one of Bro. Hurt's strong supports.

Our visit to Kosciusko and the Association was in a high degree satisfactory in every way.

Coldwater Association.

At 10 a. m. Wednesday, Oct. 16, the former Moderator, T. C. Dockery, called the Association to order, and requested Dr. W. T. Lowrey to conduct devotional exercises. At 11 a. m. Rev. E. L. Wesson, the appointee, preached the introductory sermon, on "The Need of the Churches of Jesus Christ." The preacher said: "We need (1) More spirituality; (2) To lay again the foundation of (a) repentance, (b) of faith, and (3) To lay again the foundation of the place of the ordinances of baptism and the Lord's supper. The sermon was strong, the attention profound and the effect salutary.

The Association met with the Mt. Zion church, nine miles east of Coldwater. The house is one of the most substantially built, tastefully finished and capacious we have seen in the country.

The large building was filled to overflowing at all the sessions. Rev. R. L. Bunyard is pastor here. The Coldwater Association is sixty years old, and is composed of fifty-two churches. A motion was made to dispense with the tedious routine of reading the letters from the churches, which was lost by a very small majority.

We appreciate the sentiment which sympathizes with time-honored customs, but would it not be well to test the utility of such customs?

In the midst of ever-shifting conditions and environment, would it not be wise for us occasionally to readjust our working machinery to fit these changed conditions?

Nearly two hours having been devoted to reading the letters, the Association went into the election of officers by ballot, which resulted in the election of Rev. E. L. Wesson, Moderator; and in the re-election of Hugh Foster, Clerk, and H. A. DuBoise, Treasurer.

At night Bro. Rowe preached a strong sermon, on "Magnifying Christ in Our Lives." Thursday morning was devoted to the discussion of Missions in general, and Ministerial Education and Mississippi College. Dr. Rowe did some work that cannot fail to produce large fruitage. Dr. Lowrey was well at himself, and nobly did he plead for the endowment of our grand old college. The Coldwater Association gave something over \$600.00 on the endowment fund.

In company with Drs. Rowe and Lowrey, we left this Association at 3 p. m. on Thursday, to be on hand Friday morning at the Kosciusko Association.

The orphanage question was under discussion when we left. Sister Foster was present, representing this institution. There is no tale that can be recited more pathetic than that of

the orphan's condition in the world.

The next session of this body will meet with the Peach Creek church, nine miles west of Sardis.

Fair River Association.

Met with Union church, 10 miles east of Brookhaven, Friday of last week and continued in session four days.

Rev. R. J. Boone preached the introductory sermon on "Christ, the Savior of the World." He was also elected moderator. The other old officers were re-elected.

All the churches were represented by delegates and letter. Contributions to Missions in most of the churches were below those of former years; one church reporting none at all; but some of the churches increased and brought the general average up about as before.

There were 104 baptisms, more than were reported last year, or an increase of about 50 per cent.

Among the visiting brethren present, were: Rowe, Hemby, Phillips, Hobbs, Lea of Wesson, and THE BAPTIST representative. Secretary Rowe made one of the best mission speeches we have ever heard, and the people just forced a cash collection upon him for missions, to which he yielded most gracefully.

THE BAPTIST was given a large hearing, and the churches agreed to observe the second Sunday in December, or some other convenient day, as THE BAPTIST Day. No one complained of the paper; but its praises were on the lips of everyone. Secretary Rowe said before the association that, "I take papers from Boston to Texas, and there are none that I read with more pleasure and profit than THE BAPTIST. 'The Passing of the Home,' itself, was worth ten times the price of the paper."

Several churches drew out to form a new Lawrence County Association.

Hobolochitta Association.

The 45th session of this association has just closed, after three days of good work, Oct. 9, 10 and 11, in Bethel church, 15 miles west of Poplarville.

The Associational sermon was preached by brother Sibley (Jas. G.) of Logtown, and was well spoken of by those who heard it.

Brother J. J. Thornhill of Picayune was chosen moderator; T. G. Bilbo, Jr., Poplarville, clerk, and J. E. Stuart, deacon of Bethel church, treasurer.

There was preaching each day at 11—for which the work of the association was suspended—and each night as well—except the last day—and everybody seemed to like the "idea" and thought it the best way to do things.

The various subjects that usually claim the attention of such bodies were reported and discussed, and in some particulars, with unusual interest, and still, as some of the brethren think, the list of subjects was not quite full.

But this association is "coming" and with its present progress continued, will soon be here. Peace and harmony for the most part,

1902

prevailed—although a little "breezy" at times. It is believed that the year just closed—all things considered—was the best in the history of the association, and so the brethren thank God and take courage. There are several young ministers of promise, with proper equipment in this association, and although there are some disintegrating forces at work within their borders, yet by God's help, the cause is safe. Several collections were taken for the orphanage, missions, aged ministers, etc.

Bro. J. G. Sibley who has been for the past six years a laborious missionary pastor within the bounds of this association has resigned his work, to take effect at once, and would be glad to see him well located.

I believe there were only two visiting brethren from "abroad"—except THE BAPTIST representative—namely: Brother Rogers, of Hattiesburg, and our venerable brother Duncan, of Meridian, the latter of whom had come down, especially to attend the meeting of the "U. and O. S. S. C.," which, "by interpretation," is, The upward and onward sabbath school convention, and which, I am told, is doing a fine work within the bounds of this association.

One special feature of work done at this sitting of the Hobolochitta Association was a report on "sacred music," which thing they have carried in these parts to a great degree—the "blame" for which rests largely upon our good brother, J. J. Thornhill. But I can not close this letter without saying that THE BAPTIST received the "banner" treatment at the hands of all these brethren.

The next session of this body is to be held on Saturday morning before and after the second Sabbath in October 1902, 7 miles east of Lumberton, Mt. Olive Church.

Faternally,
J. J. W. MATHIS.

Magee's Creek Association.

This body of baptized believers met with the Pearl River church, at Balltown, La., October 12th, and adjourned October 14th. The Association was organized by the re-election of Elder W. J. Fortenberry, Moderator, Bro. E. D. Crawford, Clerk, and Bro. M. T. Brumfield, Treasurer. The Moderator preached the associational sermon on Rom. 5:12, and a good sermon it was. Committees were afterwards appointed on a number of subjects, including Pastoral Support, Missions, etc., which were read and discussed on Monday morning, and the Association adjourned at 12 o'clock Monday, to meet with the Bogue Chitto (La.) church over one year hence.

The two brethren who have been leaders in this Association for a quarter of a century are Elders W. J. Fortenberry, of Tylertown, Miss., and W. H. Schilling, of Lewiston, La., now 71 and 65 respectively, and a great work these men of God have done in their respective fields of labor. But one of these days they will cease their labors and lay off their armor.

Let prayer be made that God may raise up others to take their places, qualified, spiritually and intellectually, to meet the conditions and environments by which this (excellent) section of country—in common with the whole country—is coming to be characterized.

THE BAPTIST

JACKSON'S GREAT DRY GOODS STORE JONES BROS & CO.

DRESS GOODS.

We have all the new weaves in all the new rich Autumn shades. In selecting from our superb stock you have the satisfaction of knowing that every yard on our shelves was made for the Fall of 1901. We have none from last season.

You can better judge the saving you will make when you see the goods.

DRAP DE PARIS, a very stylish fabric 45 inches wide, in black and five new shades, at, per yd.,

\$1.50

50-inch COVERTS, four new shades—a very desirable cloth—at, per yard

\$1.00

THIBET SUITINGS, full 54 inches wide, five new shades, excellent for entire suit—a splendid value—at, per yard

\$1.50

POPLIN GRANITE, a new pinhead weave, 54 inches wide, black and eight new shades, at the popular price of, per yard

\$1.15

MELROSE, 36 inches wide, black and all colors; looks like a dollar fabric; special, at, per yard

50c

At 50 cents a yard we show splendid values in Flannel Suitings, Coverts and Soliees.

45-inch satin-finish Prunellas, in the leading shades, at, per yard

\$1.00

Black Storm Serge, 45 inches wide, 65c value, at, per yard

45c

Imperial Black Serge, 50 inches wide, quality, at, per yard

75c

Imperial Black Serge, 50 inches wide, \$1.50 quality, at, per yard

\$1.19

Black Shark Skin weave, 42 inches wide, \$1 quality, at, per yard

75c

Black Pebble Cheviot, very fine quality; special value, at, per yard

\$1.45

We are showing some very handsome Black Goods in novelties, at \$2 to \$3 per yard.

MILLINERY.

Our Millinery Department is in new quarters, more room and better lighted; but the most important news is of the stock. It is larger and finer than ever. We say, without fear of contradiction, that we show the finest and most beautiful stock of Millinery ever seen in Jackson. At our formal opening, due notice of which will be given, we will show many Hats, direct from the leading millinery establishments of Paris, which will be the first imported Hats ever shown in Jackson.

When you have seen the Department in its new quarters, you'll be glad to know that there is such a Millinery store (for it's really a store in itself) in this city. All the newest, ready-to-wear Hats are now in sale, and you are welcome to see them.

SILKS.

Our silk stock surpasses any ever shown in Jackson. Our prices are economic from the fact that we do not observe the general mercantile rule of profit percentage in marking our silks. We are firm believers in the small profit, big business plan. We quote a few from many; will be glad to show you all: Splendid quality 39-inch Taffeta (not Taffeta), in black and all shades. We have never been able before to sell this quality under 60c. Close buying enables us to squeeze the price down to, a yard, 50c

19-inch wash Taffeta; will not split; all shades; worth \$1; special value; at, per yd. 80c

19 inch Twilled Taffeta, all shades; the \$1 quality, at, per yard 85c

We are showing a beautiful line of novelty silks for waist and evening wear, at \$1 to \$1.75 a yard.

BLACK SILK.

Splendid quality black Taffeta, full 36-inch wide, at \$1, \$1.25 and \$1.50 a yard.

Guaranteed black Taffeta, 21 inches wide, guarantee woven in Selvaige; \$1.10 quality, at, per yard 88c

19-inch black Taffeta, at, per yard 50 cents

Hillman College

Recently it was my privilege and pleasure to again visit the above named institution of learning, as a result of continual intimations of parental responsibility. The past history of this greatly appreciated institution appeals to the sympathy and patronage of a large number of former friends, in consequence of which Hillman College, has at this time a fine "lot" of girls who seem to be thirsty for a thorough education as one of the instruments to a successful life.

President Johnson seems to be very hopeful of genuine success, and is rejoicing in the solid co-operation of a faculty that is as good and able as any that it has ever been his fortune to direct. Variety in the make-up of the human family is equal to its numerical strength, however, if one is to judge by the interest manifested on the part of the Hillman College people, the conclusion is, that out of about "three-thirds" of that fine "lot" of students, they will make samples. Indeed all well organized, controlled schools are doing that, especially female colleges; the exception to the rule will no more be Hillman College in the future than in the past.

The boarding and industrial departments, "are about full" was the report of those in authority, and yet "the other girls" will be in, in a few days.

In appearance, one would hardly know Hillman College buildings compared with the past, and the end is not yet, for it seems to be the purpose of all concerned to improve to such an extent as to make both buildings and grounds more attractive than ever. There is no doubt but that Hillman College is on the grade to greater success than in the past and that she has a power behind her that will justify the conclusion.

JNO. THOMPSON.

Lorman, Miss.

Faternally,
J. J. W. MATHIS.

The Home

The Voices.

IRON OPHIA GREGG

O, voices of mystery-land!
I know not where ye dwell
To what transporting realm of light
Ye call, I cannot tell.
But, still, ye seem not far to be,
As o'er far Autumn's field,
Sweet fairy paths I roam, and long
To follow where ye lead.
Ye chant me from the deep, dark woods
(As I've mourned my lot,
Strange melodies of grief the sound
Like echoes of my heart)
And then a nobler, sweeter strain
Steals on my life's ebbing ebb,
And hark! tongues, aflame with love,
Tell of serene spheres.
Though estrained from her longing eyes,
A radiant throng draws near,
And soft upon the viewless air
The sweep of wings I hear.
O voices, ye'll nearer draw
And in my ear, one day,
Ye'll whisper, "Come," and hand in
hand, we'll wander far away.

A School Prize.

E. C. BOLLS.

It was a little country school by the roadside, and the teacher was a kindly-faced woman who set the responsibility of training at the twenty children committed to her care. Often did she pray for guidance that she might be instrumental in lifting them to a higher plane, and implanting in their hearts pure thoughts and aspirations. Especially did she strive to make them truthful and honest. From the incident that follows, we may see how far her efforts were successful.

One Friday evening a number of problems were written on the board and a prize was offered to the one who would solve the greatest number. All books were taken away and no help was to be received. The five pupils on that class went to work in earnest.

One of them, a bright girl of twelve summers, soon had solved all but one. In vain did she strive to recall the rule for the one—it was all a blank. Just as she was about to hand in her paper, however, she spied a page of arithmetic lying on her desk, and as luck would have it, there was the example, all analyzed for her. With trembling hand she copied it and handed in her paper.

At the close of school the teacher said that, as Annie Miller was the only one who had obtained correct answers to all the examples, she would be entitled to the prize. She came forward to receive the

book, but teacher nor scholars knew what shame filled her heart. When she went home her mother asked the result of the contest, and her little brother shouted, "Sister got it!" Her mother kissed her fair brow and told her she was so glad.

"But what is the matter, my dear daughter, that your eyes are filled with tears?" she asked.

Annie evaded the question, and her mother thought the excitement had caused a strain upon her nervous system. Days passed and nothing more was said of it.

One night, about two weeks after, her mother found her with a very high fever. Hour after hour she sat by her bedside and listened to her incoherent words:

"Take the book back to teacher! No, no! I did not tell a falsehood; it is mine!"

Just before daylight she fell asleep and when she awoke she said:

"Mama, come close to me for I have something to tell you that will make you sad."

Her mother put her arms around her and said, "You need not tell me, dear, for I already know. In your wanderings last night you told the whole of your guilty secret, and we will get teacher to call on her way to school and will tell her all about it."

When Miss Miller heard it, she kissed Annie kindly, tenderly, and said, "I will take the book and make a statement to the class, and they shall decide what is to be done with it."

So, when she had told the struggle through which Annie passed, and her deep penitence for her dishonesty, a great lump came in her throat and tears were in the eyes of her listeners.

"Now," she said, "it is for the class to say what shall be done with the book."

"Give it to Annie," they all answered, "and tell her we will not soon forget the lesson it has taught; that we must be honest and true, if we would be happy."

If you and I and ewe and eye
And yew and aye (dear me),
Were all to be spelled u and i,
How mixed up we would be!

—Harvard Lampoon.

Foreign Colonies in the Heart of Washington.

The official residence of an Ambassador or Minister accredited to Washington is foreign territory, technically, if rented; but actually, if owned by its government. Our laws have no hold upon diplomats or their attaches detained here.

The Skill of the Cook

Is demonstrated to the family through the medium of the food she serves. Those cooks show the greatest skill in making delicious and wholesome hot-breads, cake and biscuit who use the Royal Baking Powder.

ROYAL BAKING POWDER CO., 100 WILLIAM ST., NEW YORK.

Their abodes enjoy immunities from our legal processes. Seven foreign countries own their embassies or legations in Washington. The land upon which they are built is exempt from taxation.—The October Ladies' Home Journal.

The Possibilities of North Windows.

Few people appreciate the possibilities of sunless northern windows, where "flowers will not bloom." When given "classical" treatment with such beautiful leaved plants as palms, ferns, dragon-trees, crotons, ivies and araucarias, which require no direct sunlight, they may be made as attractive as any windows in the house.—The Ladies' Home Journal for October.

Swan Diving.

Among the Swedes the graceful art of diving, in its most daring and scientific forms, is cultivated to a degree that no other nation can equal. The Swedish boys and girls are taught when young to overcome their natural instinct of fear when entering the water, and to practise all manner of difficult feats, and the result is that even among the primitive races, such as the Hawaiians, whose wonderful diving holds the man who cannot swim in boundless awe and admiration, there are few who can attain such a standard of the art as may be found throughout Sweden.

To a Swede, diving means not only plunging into the water head foremost, but also springing backward, turning somersaults, and "swan" diving from twenty, thirty and forty feet.

Swan diving is peculiar to Sweden. It is the very poetry of motion, the supreme glory of the art. With a standing spring, or with a brief run, the body is launched into the air. At the same moment the head is flung far back, the back is sharply hollowed, the legs are straightened and brought together. The arms are flung out in a line with the shoulders like the wings of a bird flying. In this position the body swoops through the air until within a few feet of the water, when the arms are swung together until the hands touch, so that the body strikes the water like a falling arrow, at the correct angle, with hardly a splash.

There is no more fascinating dive to watch than this swan dive of the Swedes. One after the other, in follow-my-leader style, the Swedes run to the edge of the diving place and throw themselves into the air, the impetus gained from the running spring sending the body twenty or thirty feet forward, to drop through the air for all the world as though it were flying.—July Pearson's Magazine.

Excursions to Arkansas, Texas, Oklahoma and Indian Territory.

The IRON MOUNTAIN will sell tickets from Memphis to certain points in Arkansas, all points in Texas, Oklahoma and Indian Territory on November 5th, 19th, and December 3rd and 17th, at one fare, plus \$2.00, for the round trip. The tickets admit of stop overs on the going trip at any point.

The IRON MOUNTAIN has the quickest time to Texas by two hours, with through chair cars and Pullman Sleepers.

Write us, we will answer promptly.
ELLIS FARNSWORTH, H. D. WILSON,
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LOVE LAUGHS AT LOCKSMITHS

and the sweetest music on earth is the sound of wedding bells. The Rookery is a royal place indeed to buy a gift for the bride-to-be. It's a storehouse of handsome things that will be doubly acceptable because they are not only beautiful, but useful, too. What bride, for instance, would not love a dainty piece of china, or pretty Chamber Set or a handsome lamp? And we have hundreds of things just as appropriate and just at the right prices.

When in doubt what to buy (if you can't visit us) write The Rookery and they will solve the problem.

THE Rookery.

214 South State street,
JACKSON, Miss.
Come and look our new stock over.

Receipts of Convention Board—July and August.

FOREIGN MISSIONS.

Hoskins \$6.45, Pleasant Grove 2.00, Macedonia 1.35, W. L. Thornton 1.00, Sapa 3.00, Meridian 4.1st Ave. 6.00, Forest 2.00, J. Baskin 2.25, Carrollton 1.00, Little River 3.50, George Whitfield 4.00, Mrs. Branch 1.00, Little Bahala 3.05, Slidell 1.63, J. B. Polk and wife 5.00, Vaiden S. S. 1.00, Galilee 6.00, Moss Point L. M. S. 10.00, Mrs. Wm. R. Woods 5.00, Mrs. Hankins 5.00, 1st Ch. Vicksburg 30.05, 1st Ch. Vicksburg S. S. 12.40.

HOME MISSIONS.

Hoskins \$5.45, Greenville 7.00, Sapa 8.50, Meridian S. Side 2.90, Meridian 41st Ave. W. M. S. 6.13, Mrs. Lowrey 2.00, Carrollton 10.25, Little River 4.50, Vicksburg Calvary 4.60, Palestine Ch. 7.70, Palestine L. M. S. 3.35, Palestine S. S. 1.50, Oakdale 2.00, Salem (Cent. Ass.) 5.00.

STATE MISSIONS.

Nicholson \$10.00, Napoleon 2.00, Logtown 4.00, Mt. Paran 5.00, Brooksville 23.25, Juniper Grove 2.30, Bowling Green 6.10, Ebenezer M. A. 8.10, Bethel M. A. 7.00, New Hope 5.00, Good Hope H. A. 5.00, Mt. Zion Cw.

A. 5.00, Mt. Zion Chy. A. 6.00, Shiloh and S. S. 9.51, Concord M. A. 2.70, Kossuth 4.40, Moss Point 40.00, Biloxi 12.00, R. L. Thornton 1.00, H. J. V.'s churches 25.00, Port Gibson 20.00, Carey W. M. S. 2.58, Fair River W. M. S. 1.50, Leland 76.65, West Point 44.50, West Point S. S. 15.00, S. L. Hearn 25.00, Ocean Springs 2.50, Oak Grove 8.90, Greenville 91.60, Oxford 115.76, Hebron 22.85, Clinton 115.45, Unity 2.50, Oak Grove Chw. A. 10.00, Damascus 13.60, Bethel Y. A. 20.00, White Oak 8.55, Pine Bluff 2.60, Greenwood 25.00, Cleveland 56.45, Meridian Immanuel 500, Meridian 15th Ave. 12.35, Jerusalem H. A. 5.00, Iuka 7.47, Lexington 22.36, Lexington W. M. S. 10.00, G. W. Stigler 10.00, Mrs. Brown 5.00, Indianola 60.07, Antioch 2.00, Shiloh 3.50, Crystal Springs 180.00, Rock Hill 3.20, Meridian S. Side 3.03, Flora 23.90, Samaria K. A., W. M. S., 2.50, Durant 3.50, Water Valley B. Gallman 45.00, Brookhaven W. M. S. 5.00, Forest 6.00, Johnson 6.60, Natchez 37.31, Balochitto 7.10, Summit 15.00, Bogne Chitto 3.30, Beech Grove 4.80, Canton 40.00, Magee's Creek 10.00, Learned 500, Tippah Ass. 105.77, New Albany, 30.85, Jackson 30.00, Terry 39.00, Fellowship W. M. S. 3.00, Concord 15.10, Hattiesburg 71.00, Hattiesburg W. M. S. 7.00, Goodman 25.00, County Line 7.50, Mt. Olive 7.00, Union 1.25, Belen 20.00, Lula 24.05, W. R. Cooper's churches 7.25, Monticello W. M. S. 2.00, Jonestown 6.00, Central Coldwater A. 22.00, Central W. M. S. 4.25, Mt. Olive 8.00, Pleasant Grove 3.10, Enterprise 5.00, Senatobia 32.25, Booneville 2.35, Union 7.85, Spring Hill 13.17, Wesson 47.40, Mulberry 6.55, Edwards 17.40, Winona 94.80, New Providence 3.70, Utica 65.00, Batesville 25.85, Batesville S. S. 2.65, Batesville W. M. S. 5.50, Madison 7.45, Bentley 65c, Hopewell 15.15, Calvary 6.25, Spring Creek 10.00, Union Hall 10.00, W. E. Berry 10.00, Home Board 500.00, Clinton Sunbeams 2.15, Galilee R. A. 6.00, H. W. Rockett 15.00, A. B. Pub. Soc. 25.00, THE BAPTIST 10.00, B. W. Griffith 10.00, White's Town 10.00, Steen's Creek 20.00, Ellisville 44.40, Sandersville 7.60, Clarksdale 10.00, Mrs. Perkins 1.00, Rienzi 1.35, Hernando 10.00, Grenada 36.45, Fairview 12.25, Kosciusko 50.00, Holly Springs 10.00, Centre K. A. 1.61, Starkville 142.38, Hermanville 25.05, Columbus 52.25, Monticello 10.00, Hebron H. A. 2.30, Hopewell 10.00, Aberdeen 40.00, Meridian Y. L. M. S. 7.45, Meridian Sunbeams 12.00, Meridian 1st Ch. 90.00, Mt. Pisgan Cent. Ass.,

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We handle the Knabe, Kimball, Steff, Haines, Blasius, Regent, Albright, United Makers, Hinze and Whitney Pianos; Kimball and Ann Arbor Ried Organs and Kimball Pipe Organs. We also carry a full line of small musical instruments and sheet music. If you are in the market for anything in our line, just drop us a postal card and we will send you catalogues with prices and terms. Mail orders will receive our prompt and special attention.

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5.00, 1st Ch. Meridian Sunbeams,
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\$15 to \$18 a Week.

Salary for an intelligent man or woman in each town. Permanent position. 30 cents per hour for spare time. MANUFACTURER, box 78, Philadelphia, Pa.

Among the Churches.

CRYSTAL SPRINGS—Yesterday was a pleasant occasion with us. At the morning service, there were three to join the church, and at the night service another.

These are all grown people, and will make valuable additions to our church.

Next Sunday we take our offering to Home Missions. We are praying and working for a liberal collection.

The pastor and church are thankful for past blessings and look hopefully to the future. Our strength is in God whom we imperfectly serve.

W. A. McCOMB.

Oct. 21, 1901.

A GOOD MEETING—We have just closed a good meeting with Louisville church, of twelve days continuance. Almost the whole town and community around, joined and cooperated harmoniously, including local pastors and people. There seemed to be general revival and enjoyment. It was pronounced the best meeting the church had had for fifteen years. The Baptist church received 21 members—10 by baptism and 11 by profession.

After the first five sermons, Prof. Noffsinger did all the preaching to the great satisfaction and enjoyment of all who heard. And the people expressed their appreciation of him and his services by a handsome contribution—a generous and noble people to a worthy and efficient preacher. To God be all the glory. This is an old home town and county, and hence I rejoice especially.

H. J. VANLANE, CHAM.

HERNANDO—We had "Mother Foster" with us on yesterday talking to our good people at 6 o'clock, the morning preaching hour.

There was good attendance, perfect attention, and good seed sown for the orphanage. They

will hear from us about Thanksgiving.

Fraternally,

R. L. BUNYARD.

Hernandos, Oct. 21, 1901.

Deafness Cannot be Cured

by local application, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free.

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A Baptist Song Book—"BELLS OF HEAVEN."

The best book for Church Work and Worship published. Sample copy, prepaid, 75 cents. Contains hymns on Baptism and Lord's Supper. From Vallie C. Hart, Song Evangelist: "The more I examine 'Bells of Heaven,' the better pleased I am with it."

From Dr. W. A. Clark, editor Arkansas Baptist: "'Bells of Heaven' is a grand book—better than 'Gospel Hymns.'" Address, John C. F. Kyger, Baptist Evangelist, Waco, Tex.

An Interesting Book.

Send to C. T. Kincannon, Aberdeen, Miss., and get the neat illustrated pamphlet, "Prohibition, at Last, in Monroe County," giving an account of the plans, literature and work that led to the glorious victory of August 29th. Price, 25 cents.

NOTICE.

The State B. Y. P. U. will meet with the Wesson Baptist church, Nov. 12, 13, 14, and as we hope to provide comfortable homes for all delegates and visitors, we earnestly request all those who expect to attend the meeting, to report as soon as possible either to Miss Edna Byrne, Chairman of Committee, or to J. A. Lee, who will assist the chairman in arranging homes for all.

Brethren and friends, you will take due notice of this and act accordingly.

MISS EDNA BYRNE, Ch.
J. A. Lee, Ass't.

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The France Co., Water Valley, Miss.

Deaths.

Maude L. Wright.

At her home in Bolivar county, Miss. Sept. 17th, 1901, Maude L. Wright, age 14 years, 2 months and 20 days.

Little Maude was one of God's lambs, over a year ago she accepted Jesus Christ as her Savior and died trusting Him. She loved her parents, her church and her God. She leaves a father, mother and one brother to mourn for her. But may they serve the God she served, love the Christ she loved, die in peace and meet her in glory.

L. G. GATES.

Called Home.

On August 27th, 1901, the Death Angel entered the home of our beloved brother, J. H. Jackson, and summoned him to appear before the throne of God, then to dwell with the saints who had gone before him. He was born April 10th, 1836, joined the church at the age of 20, and was married to Margaret Thomason in 1861.

Bro. Jackson was a consistent member of the Missionary Baptist church, a burden bearer for the cause of Christ, a devoted husband, and loving father, a noble citizen and a star in the community.

PASTOR.

A SAD DEATH.

Wife of a Few Months Consigned to the Grave.

The announcement of the death of Mrs. Belle Hutchins Shingleur, wife of Mr. J. A. Shingleur, Saturday evening, Sept. 14th, at 6 o'clock, cast a shadow of gloom in many homes in Jackson, where as girl and bride she had won her way to every heart.

The death of the young always comes as a shock, but when, as in this case, the grim reaper gathers into his ruthless cradle, so young and fair a wife, it is peculiarly sad and touching.

Only a few months ago Miss Belle Hutchins and Mr. "Gus" Shingleur were married at Forest, and returned to Jackson, where they received the congratulations of a host of friends, and entered upon a life of sunshine and happiness. The bereaved husband has the sympathy of all in this hour of greatest sorrow.

Death entered the happy little family circle at the home of her mother, Mrs. Dr. Hutchins, at Clinton, and the remains were brought to Jackson for interment in the Shingleur lot at Greenwood Cemetery, Rev. W. C. Black of the First Methodist church officiated at the funeral. Mrs. Hosford and Mrs. Ligon sang "Abide With Me" in solemn and beautiful strain, and the body was consigned to earth.

The pall bearers were: Messrs. C. R. Young, Albert Eyrich, A. C. Jones, Joe Evans, T. J. Mitchell, W. L. Nugent, R. V. Rachford, J. F. Robinson and Geo. Green.

Marriages.

At the home of the bride's father, near Ashland, Miss., Oct. 20, 1901, Mr. Robert J. Gresham and Miss Jessie Brown. The writer officiating.

The groom is a promising young lawyer of the firm of McDonald & Gresham, of Benton county. The bride is the daughter of a prosperous farmer near Ashland.

Both are active members of the Baptist church and faithful workers in the Sunday School.

Their pastor and many friends predict and wish for them a happy and useful life.

J. R. CANTER.

Oil Cure for Cancer.

DR. BYE has discovered a combination of oils that readily cure cancer, catarrh, tumors and malignant skin diseases. He has cured thousands of persons within the last eight years, over one hundred of whom were physicians. Readers having friends afflicted should cut this out and send it to them. Book sent free giving particulars and prices of oils. Address Dr. D. M. Bye Co., Box 462, Dallas, Texas.

\$100.00 for a Bottle.

This would not be a large price to pay for Dr. Drummond's Lightning Remedies for rheumatism if one could not get relief any cheaper. The Drummond Medicine Co., New York, have received hundreds of unsolicited testimonials from grateful people restored to health by the use of their remedies, who would not hesitate to pay any price rather than suffer the former torture. If you would like to try these remedies, and your druggist has not got them, write direct to the company. Agents wanted.

Endowment Echoes.

Starkville has covered herself with glory. \$1,525.00, that is where her endowment subscription stands, and several of her most prominent members yet to be heard from. The list was headed with \$100 each from Pastor Thornton and the venerable and noble J. T. Freeman. Then came President J. C. Hardy with \$250, and three members of his faculty with \$100 each—Dr. Robert, Prof. White and Bro. Maxwell. The collection went on easily and cheerfully, and everybody seemed happy over the result. There is much more to tell, but time forbids. God bless the noble Starkville church, and put it in the hearts of all Mississippi Baptists to do their full duty.

Yours,

W. T. LOWREY.
Clinton, Oct. 23, 1901.



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Woman's Work.

WOMAN'S CENTRAL COMMITTEE: Mrs. J. A. Hacker, President, Meridian; Mrs. W. R. Woods, Secretary, Meridian.

"Woman's Missionary Union—What it has been in the last hundred years."

Woman's work goes back to the beginning of human want and woe. When has man been sent on any mission of service that woman has not been his most efficient auxiliary? What would have become of Moses the leader of the flock of Israel, but for his little nurse and sister Miriam, or his pious Hebrew mother, or Pharaoh's daughter who raised him as her son giving him all the advantage of Egyptian learning, social polish and royal favor. Take you me in which to mention all the instances in the Old and New Testaments of deeds of gentleness and heroism inspired by the spirit of God in the hearts of women in times of pestilence, famine and bloodshed.

During the weary earth life of our Savior we are told that women followed him ministering to his wants. Later do we not read, "Help those women that labored within in the Gospel." And recently it has been said that an unknown succession of women's work would be as difficult to trace from the days of John the Baptist until now as it would be to trace the churches.

Standing as we do today upon the very threshold of a "New Century" with hearts full of love and gratitude to the Master for the sweet privilege of service, we rejoice in the opportunity offered us of recalling to your minds some of their many deeds of loving sacrifice. The first record of woman's Missionary organizations was Oct. 1, 1800, when the "Boston Female Society" for Missionary purposes was formed by the Baptists and Congregationalists. The secretary and treasurer of this organization was Mary Webb, a Baptist and a hopelessly cripple, at whose death it ceased to exist. In 1802 a "Home Missionary Society" was organized by Baptist women to provide funds, to promote the knowledge of evangelical truth in new settlements of the United States. 1819 marks the date of the first general organization of the Women of the Methodist church. In 1831 the first general Missionary Society for the promotion of female education in the East was formed in England. Scotland followed in 1837. In 1861

a "Woman's Union Mission Society" was inaugurated in New York. Only seven years work proved that the work was too great for interdenominational effort. In 1868 the women of the Congregational churches united in forming a separate general organization, followed in 1869 by the Northern Methodists. The seventies saw an uprising of consecrated womanhood such as has never been before. Women of all denominations fall into line. In 1881 the Baptist women of the North organized in Boston. "The Woman's Baptist Foreign Mission Society." In May 1887 "The Woman's Baptist Home Missionary Society" was organized in Chicago. Southern Baptist women being very conservative hesitated to advance lest they might go beyond the quiet path marked out for women. They loved their churches, they were active in home work, were banded in local societies and in some instances state organizations were formed, but not until 1888 did they form a general organization.

Woman's Missionary Union, Auxiliary to the Southern Baptist Convention, has its headquarters in Baltimore Md. It has been in existence since May 1888, doing most efficient work all the time. It had at this time a constituency of ten states, With Miss M. E. McIntosh for its president, a vice president in each state, and an executive committee located in Baltimore Md., with Miss Annie W. Armstrong elected corresponding secretary. They adopted a constitution and by-laws showing the purpose of the organization—namely, to stimulate the missionary spirit and grace of giving among women and children. "Its object being by prayer, contribution and the spread of information to aid the Home, Foreign and Sunday school Boards of the Southern Baptist Convention in giving the Gospel to our own and heathen lands." It carries on no independent work but co-operates with the Home, Foreign and Sunday school Boards, and stimulates various activities among the women and children. It handles no missionary money, employs no missionaries, and pays no salaries or expenses to officers. All necessary money for printing, expressage, postage and etc., was promised and furnished by the Boards as all collections went directly to their treasurers through state channels, the reports only reaching the executive Committee. Suggestions in the form of recommendations by the Boards and also by the Executive

committee are presented at the annual meeting of the W. M. U. and when adopted form the basis of the years work. In 1889 they instituted the Christmas offering for China and collections were taken for the Havana church. The use of the Boards organs, the Foreign Mission Journal and Our Home Field as the Executive committee's organs, was adopted. The distribution of literature given out through Central Committees has always been furnished to Societies free of cost. Mississippi and Va., joined our Union during this year. In money matters our gain was nearly \$10,000 over the previous year. In 1890 North Carolina, Western Arkansas and Indian Territory united with us. Sending boxes of supplies to frontier and other needy Home Missionaries was instituted during this year, and has been of untold benefit to our Societies. A school for girls was also started in Cuba. Many other agencies for advancing our work during this year could be mentioned but I forbear. Of course this enlargement in our work increased our correspondence and a clerk had to be employed to assist our Secretary. In 1892 the women were called upon to assist in securing \$250,000 for a chapel fund. The week of prayer with a prepared program of topics was adopted by all the states. In 1893 the collection in money was \$62,226 an advance of \$18,000 over the previous year. The amount of literature prepared and distributed during this year was enormous. New work was started among the emigrants and special attention was paid to work among the colored people. In 1894 Sunday School Missionary Day with programs prepared by W. M. U. was approved by the three Boards. A Band department in Foreign Mission Journal was started, this was a year of great financial stress.

In 1895, the work of Self Denial in behalf of Home missions was instituted. A special request of the Foreign Board to raise \$5,000 towards its debt, was met with a gift of \$5,397. In 1896, over \$56,000 was contributed. The president of the Theological Seminary decided to give one of its missionary days to the consideration of W. M. U., instructing the coming ministry as to the real auxiliary nature of woman's work. In 1897, the Union continued its former line of work, adopting some new as well. In 1898, letters of greeting from W. M. U., sent to all foreign female missionaries with a deepening sense of their need for our sympathy and prayers. We now have

eighteen States enlisted in our work, and from 1888 to 1898, a period of ten years, we brought in to the treasury of the Lord \$368,859.53. From April 1899 to April 1900, our total contributions to the three Boards amounted to \$83,266.73. Our growth and our contributions have been phenomenal.

In conclusion, dear sisters in Christ, let us thank God and take courage, inasmuch as our efforts to evangelize the world, has the seal of God upon it. Let us give God the glory, for it is he that worketh in us both to will and to do of his own good pleasure. True, our work must be shown, but Paul admonishes us to do so with meekness of wisdom.

If Woman's Missionary Union, Auxiliary to the Southern Baptist Convention, has been statistically proven to be the "Banner Union," may we, humbly say, His banner over us was love.

MRS. M. H. ELLIS.

MOZLEY'S LEMON ELIXIR.

Regulates the Liver, Stomach, Bowels and Kidneys.

For biliousness, constipation and malaria.
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For sleeplessness, nervousness and heart failure.
For fever, chills, debility and kidney diseases, take Lemon Elixir.
Ladies, for natural and thorough organic regulation, take Lemon Elixir. 50c and \$1 bottles at druggists.
Prepared only by Dr. H. Mozley, Atlanta, Ga.

A Prominent Minister Writes.

After ten years of great suffering from indigestion, with great nervous prostration, biliousness, disordered kidneys and constipation, I have been cured by Dr. Mozley's Lemon Elixir, and am now a well man.

REV. C. C. DAVIS,
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A Prominent Memphian Writes.

Dr. H. Mozley, Atlanta: Having been a great sufferer for three years from indigestion, and been treated by many physicians, who failed to give me any relief. Continuing to grow worse my brother advised me to try Dr. Mozley's Lemon Elixir, which remedy he had used for several years. I commenced its use, and must say that your Lemon Elixir is the greatest medicine on earth. I have never suffered a day since I commenced using Lemon Elixir.

R. L. ROCCO,
206 Hernando St., Memphis, Tenn.

Lemon Elixir.

An old druggist told me to-day he had long looked for a substitute for calomel with all its good effects, that would not leave the system in such an awful dangerous condition, and found it in Lemon Elixir.

T. A. JENNINGS, Druggist,
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Temperance.

BY W. H. PATTON.

Will You Not Quit Drinking?

BY E. W. HOGGATT.

Doubtless, you soon will learn. Of the following question I'm very much concerned. Now, I'll tell you what methinks About whiskey, brandy and other strong drinks.

Of all the crimes that ever was done, Or throughout this world that's ever been; The selling and drinking of whiskey is the greatest one. For it has caused innumerable sin.

Men and boys of different tribes and nations, Please no longer press it to your lips, For thereby you may have a home in eternal perdition, Or even in hell's bottomless pits.

We should control our carnal appetites. If we in life would expect to win; Then let's continue to pray and fight Against the evils of whiskey, rum and gin.

There are millions and more now in its grasp, And in the road to destruction, yet there is room For millions more to fall in its path, By visiting the "Blind Tigers," or most damnable saloons.

Then never press its poisonous fangs to your lips again, For thereby you may fill a drunkard's dungeon cell; Then let it be your constant prayer and sin. Never to fall where millions and more have fell.

This evil in our land is now afloat, The greatest curse to us that's ever been found, Then a dry ticket sure you should vote, That you may add another star to your crown.

It has robbed the rich man of his silver and gold, The poor man of his home and honor; Then when at the election polls vote a dry ticket; That you may have a crown up yonder.

Then bye and bye you may hear the sweet echo of heaven's bells, About this matter hear on earth we did tell the truth. Then with our souls it will be well, If we did this evil on earth reprove.

The Evil Effects of Intemperance.

Among the greatest sins of to-day, is the sin of intemperance. Intemperance means in a general sense, the immoderate use of those things which are hurtful and destructive to our physical and moral welfare. And temperance is the moderate use of those things that tend to make us healthy, happy and useful in the world.

The form of intemperance that is

most hurtful—and ever has been—to the human family is the accursed whiskey traffic, which is damaging so many precious souls. I am glad to know that there is a growing sentiment against this awful evil.

I believe the only remedy is absolute prohibition. The laws are made, but we do not stand by them and uphold them as we should. Why is the prohibition law so much violated? Is it simply because it is weak and inefficient within itself? Not at all; it is caused, either from inefficiency in the civil officer or the failure of his constituency to stand by him and uphold him by their influence and moral courage. We want a stronger sentiment against it. Then if the officer will not execute the law, vote him out and put one in that will dare to do his duty.

The only way to rout the devil is to meet him face to face, and resist him with all power that comes from above, and "he will flee from thee." We are thankful to God for the great work that has been done. But it is high time that we were doing more to put to flight that awful monster, known as the "Blind Tiger," that is blighting the prospects of so many young men of our great commonwealth and ruining so many happy homes; breaking the hearts of so many sweet mothers. Ah! that awful monster that would blight the life of a mother, "the sweetest name of the Saxon tongue," and the best friend that any young man has this side of heaven.

Who hath woe? Who hath sorrow? Who hath contention? Who hath babbling? Who hath wounds without causes? Who hath redness of eyes? They that tarry long at the wine, which at last biteth like a serpent and stingeth like an adder. Prov. 27:29-32.

Strong drink cuts down youth in its vigor; manhood in its strength; age in its weakness; takes advantage of the weak man of appetite and passion. It breaks the father's heart, destroys natural affections, blots out love and parental hopes and brings all to the grave in despair. It furnishes material for the scaffold. It builds prison houses and causes all kinds of crime. It makes men murderers, thieves and gamblers. It defiles the jury box, wipes out national honor, and makes men void of principle and patriotism.

It will cause the downfall of any government controlled in any way by it, and then laugh at its fall and curse its ruins. What is the cause of all this? It can be summed up in one word—*drink*. It has done

all this and even more.

Another sin of whiskey drinking, which is appalling, is the inherited appetite. The boy that is reared in the home of a drunkard, where he may get the odor of a "jug," day after day, and that of his father's breath, is very apt to follow his father's example, believing it to be all right, because his father does it. This is not all. The child of a drunkard will inherit the appetite of his father, which may not tell for many years after, but may develop soon in the child and be the cause of its ruin. There is growing up in our midst to-day a multitude of just such children. This is an awful state of affairs. Why not check it now? We can do it. I say "we," I mean God's people everywhere. Let every man that is a man, and every one who deems it his duty, be up and doing—for the devil is losing no time. He has his agents stationed in high places. It is the duty of every Baptist, not only of every Baptist, but every citizen, to awake out of his sleep, and hold up the laws of his country, and see that they are executed by the officers, until the banner of the Lord Jesus Christ shall not be any longer disgraced by such an evil as the "Blind Tiger," and he shall be taught to see, and to see the error of his way, and led to trust Jesus Christ for salvation from his great sin. God speed the day, when this evil shall be wiped from the face of the earth, is my prayer. My dear Christian readers, pray to God to remove it soon, and let us all show what side we are on.

J. B. QUIN.

Summit, Miss.

A Texas Wonder.

HALL'S GREAT DISCOVERY.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women; regulates bladder troubles in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Dr. E. W. Hall, sole manufacturer. P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

Read This.

Ripley, Tenn., June 1, 1901.—Dr. E. W. Hall, St. Louis, Mo. Having tried various remedies without satisfactory results, I was persuaded to give your "Wonder" a trial. I have used one bottle, and although my case is one of long standing that baffled the skill of the best physicians, yet it yielded at once to the "Texas Wonder," which I heartily recommend to all suffering from kidney troubles. Yours truly, W. H. BRUTON, pastor Baptist church, Ripley, Tenn.

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WE hereby announce our opening of "Fall Stock" for season of 1901.— With the materially increased and improved facilities for doing business which we now possess, our announcement at this time becomes of more than usual interest to the trade. We now occupy FIVE STORES on State Street, and each store is full from top to bottom with "New Fall Goods," and we say without boasting that we are assured that under no one roof will you find a better Assortment of Merchandise from which to check your memorandum than with us. Each Department of our house will be found fully stocked with New and Seasonable Goods, purchased by Experienced buyers, and upon terms which enable us to compete successfully With Any Market. Each Department is a complete store within itself, and in each Department you can find goods in all the best and most popular makes. Our Departments comprise Retail Dress Goods Department; Retail Ladies Tailor-made Suit Cloak & Jacket Department; Retail Shoe Department—in this you will find a complete Shoe Store;—Retail, Carpet, Matting, Window shade and Wall Paper Department; Retail, Mens and Boys Clothing and Furnishing Goods Department (This is a store within itself.) We call Special attention of the MERCHANTS to our WHOLESALE DEPARTMENTS. We have—Wholesale Dry-goods and Notion Department; Wholesale Shoe Department; Wholesale Grocery Department.

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Remember we Pay the Highest Market Price for Cotton.

Program of Third Annual Convention
of B. Y. P. U., Wesson, Miss.,
November 12, 1901.

[Key Word—"Progress."]

TUESDAY AFTERNOON.

4:00 o'clock. Devotional Service—Rev. J. P. Williams, Silver Creek, Miss.

4:30 o'clock. Address of Welcome—J. E. Johnson, Wesson, Miss.

4:45 o'clock. Response to Address of Welcome—Rev. W. B. Ellis, Senatobia, Miss.

TUESDAY EVENING.

7:00 o'clock. Devotional Service—Rev. P. I. Lindsey, Clinton, Miss.

7:30 o'clock. Convention Session—Rev. A. A. Lumsden, Batesville, Miss.

8:30 o'clock. The Kingdom of Christ—a Progressive Kingdom—Rev. W. P. Price, Jackson, Miss.

8:50 o'clock. Baptists a Progressive People—Rev. A. J. Miller, Columbus, Miss.

9:10 o'clock. The B. Y. P. U. a Progressive Movement—Prof.

John L. Johnson, Jr., Clinton, Miss.

WEDNESDAY MORNING.

8:30 o'clock. Devotional Service—Rev. W. J. Derrick, Yazoo City, Miss.

9:00 o'clock. Election of officers.

9:20 o'clock. Progressive Education and the Bible—Prof. A. J. Aven, Clinton, Miss.

9:40 o'clock. Factors in Christian Progress—1. The Denominational Paper, L. A. Duncan, Meridian, Miss; 2. The Sunday School, F. F. Phillips, Hattiesburg, Miss.; 3. The College, H. L. McCleskey, Shuqualak, Miss.

10:40 o'clock. Bible Study Necessary to Christian Progress—Prof. L. P. Leavell, Washington, Miss.

11:00 o'clock. The Value of Bible Study to the Progressive Business Man—Dr. E. A. Rowan, Wesson, Miss.

11:20 o'clock. Progress as a Condition of Healthy Life—Rev. G. B. Butler, Natchez, Miss.

11:40 o'clock. Larger Giving Essential to the Progress of the Kingdom—Rev. W. M. Burr, Greenville, Miss.

WEDNESDAY AFTERNOON.

2 o'clock. Devotional Service—Rev. A. L. O'Brian, Florence, Miss.

2:30 o'clock. How to Conduct a B. Y. P. U.—1. The Devo-

tional Meeting—Rev. R. L. Bunyard, Hernando, Miss. 2.—The Social Work—Rev. D. W. Bosdell, Meridian, Miss.

3:10 o'clock. The Study of Baptist History, a tonic for Denominational Activity—Rev. Z. T. Leavell, Jackson, Miss.

3:30 o'clock. Doctrine as a Factor in Denominational Progress—Rev. Austin Crouch, Corinth, Miss.

3:50 o'clock. Progressive Revival Work—Rev. E. B. Miller, West Point, Miss.

4:10 o'clock. The Century's Demands Upon Our Young People—Rev. L. R. Burruss, Geeville, Miss.

4:30 o'clock. Encouragement as Means of Developing Young Christians.—T. E. Mortimer, Blue Mountain, Miss.

WEDNESDAY AFTERNOON.

7 o'clock. Devotional Service—Rev. J. N. McMillin, Hattiesburg, Miss.

7:30 o'clock. Education—W. T. Lowrey, Clinton, Miss.

7:50 o'clock. A Good Foundation Necessary to a great Superstructure—Rev. W. F. Yarborough, Jackson, Miss.

8:10 o'clock. Training Young People For Service—Rev. E. T. Mobberley, Indianola, Miss.

8:30 o'clock. The B. Y. P. U. as a Factor in Soul-Winning—Rev.

H. P. Hurt, Kosciusko, Miss.

8:50 o'clock. Christianity and Civic Progress—Dr. C. H. Brough, University, Miss.

9:10 o'clock. Christianity and Expansion—Hon E. S. Candler, Corinth, Miss.

THURSDAY MORNING.

8:30 o'clock. Devotional Service—Rev. J. B. Searcy, Biloxi, Miss.

9:00 o'clock. The Preparation Necessary to Meet the Demands of Present Condition.—Rev. J. B. Lawrence, Greenwood, Miss.

9:20 o'clock. The Power of Organization in the Forward Movement—Rev. S. M. Ellis, Clinton, Miss.

9:40 o'clock. Christ the Vitalizing Force in the Forward Movement—Rev. W. T. Hudson, West Point, Miss.

10:00 o'clock. "Beginning at Jerusalem"—Rev. A. V. Rowe, Winona, Miss.

10:20 o'clock. Consecration Service—Rev. H. C. Rosamond, Winona, Miss.

Convention Board Meeting.

The annual meeting of the Convention Board for making appropriations, will be held November 11, at 4 p. m.

All communications for help should be addressed to the undersigned, at Winona, Mississippi.

A. V. ROWE,
Cor. Sec.

Wanted.

AGENTS for the life of President McKinley. Write quick while the demand is great.
to A. J. Harris,
Jackson, Miss.